all appeared to us to suggest Persian inspiration. I heard one lady say with regret for a golden past: "What is the world coming to? Why nowadays the very peasant girls embroider silken caps for themselves!"

True enough; now that a little money filters into almost every home the women can get hold of coloured silk from India or Kashgar, and it was a common sight to see girls and women open a tiny home-made bag that hung on their tunic, and take out a strip or circle of calico, a needle, and a bunch of silk, and continue work on a dainty cap. The threads of the cloth were carefully counted and the design traced out in black thread. The silks they used were unspun, clinging masses that I found impossible to handle, and how they manipulated them so skilfully with fingers roughened, you would have thought, by field work, I could not divine. For about 1s. 6d. they can buy enough silk to cover one cap with minute embroidery, and they blend their colours, red, blue, green, orange, purple, yellow, and black, with unerring taste. We laid in a store of their favourite shades so that on occasion we could make an acceptable gift to a bride preparing her trousseau.

After a first experience of trifling gifts of balls and combs we had decided that it would be a crime to spoil the simple, spontaneous kindness of the children or their parents by indiscriminate giving. So we restrained a longing to distribute even sweets and pins, and only made an occasional present on very special occasions or for very definite services rendered. On the other hand, we made a note of such things as would be useful and acceptable, and gathered a hoard of them for our ultimate visits of farewell.

Amongst the women's crafts I have already mentioned the neat little "ashtrays" they conjure from the residual mush of apricot kernels after they have extracted the oil. Washing is amongst them a simple matter. Having no fat, they can make no soap, but there is a plant, called *himan*, which they grow amongst their vegetables, the seeds of which when pounded yield a delightful soapy lather. This is used for special washings only. Every-day cotton clothes are simply rinsed in cold water, flung on a flat stone and beaten with a wooden mallet. When

Lorimer L-3 (1920-4; 1934-5) 1936 AV7 Burusho AV7

These various subjects of general interest and activity postulate the existence of a large vocabulary relating to agricultural processes, implements and products; irrigation, fruit culture and the management of live stock and the treatment of their products. 192

Crafts.

Any people who are in the main self-supporting must have developed, and must command, a number of essential crafts. Here it is only possible to enumerate very briefly the principal crafts practised by the Burusho. They include: 463

Building: wall-building without mud; house building, stone-and-mud walls and mud-plastering.

Woodwork: supporting pillars, roofing timber, shaped and unshaped, door-frames, doors and windows. Agricultural implements: ploughs and various forms of wooden shovel and pitchfork; wooden bowls and spoons. Wearing and milling apparatus.

Spinning: hair and woollen thread and twisting into yarn and ropes.

Weaving: woollen home-spun for clothing; hair-cloth for bags and mats.

Basketwork of willow twigs: various forms of baskets and creels.

Preparing skins: for bags for grain etc. and for holding water, milk etc.; also thongs, foot-wrappers and boots.

Metal work: a little iron-work.

Sewing: clothes.

Milling: water-mills are used for grinding flour.

Salt-washing: a method of obtaining salt from saline earth by dissolving it out is sometimes practised.

Gold-washing: the river sand is washed to extract gold-dust. This is done for the Tham of Hunza at certain places, by the lower classes only. I do not know that it is practised privately.

Wine-making and distilling: the latter is now prohibited.

Imports.

The Burusho are dependent on the outside world for their supply of metals and in general for all metal manufactures, e.g. plough- 439

3s Lorimer L-3 (1920-4; 1934-5) 1935 AV7 Burusho AVT

439 shares, sickles, shovel-blades, axes, adze-heads and cooking-pots. A few aluminium vessels may now be seen in the hands of the peasants. Any iron work done locally is done by the Bëricho (sg. Bërita; b'e-ri-čo, b'e-ri-ta), corresponding to the Doms of Gilgit, who provide the musicians and metal-workers of the community and are regarded as at the bottom of the social scale. They are probably, as elsewhere, of foreign (Indian?) origin. Carpentry, formerly also [335] within the sphere of the Bericho, is now generally practised by individual Burusho.

Cotton cloth, now used by practically the whole population of both sexes for shirts and trousers, is imported. Some foreign shoes and sandals may also be seen. All the sugar and most of the salt used are also imported. Both are in demand and the import apparently does not satisfy the public desire, the cost being no doubt the obstacle.

463 Tailors and washermen form no part of the indigenous social scheme, but nowadays one or two men can be found who have some skill in these crafts acquired abroad.

Arts.

531 I have seen very little of decoration or ornamentation in any medium, nor any aesthetic production which could be classified under the heading of the plastic arts. Embroidery until very recently was practised only in the harems of the élite. The ordinary women who are free to pursue, in the open and unveiled, their domestic functions and many kinds of agricultural work, are sufficiently occupied to feel little urge to concern themselves with such elegant trifling, but the girls and young women, before and after marriage, embroider caps for themselves with taste and skill.

Occasional specimens of wood-carving are to be seen, chiefly in the derelict masjids.

535 563 534 Of the other arts, dancing is a traditional and living institution, and is still practised on ceremonial occasions by even the highest ranks of society. The accompanying music is, however, supplied by the despised Bëricho. Occasionally the notes of a flute in the hands of an amateur is heard and the sitār is known.

4: Lorimer L-3 (1920-4; 1934-5) 1935 AV7 Burusho AV7

No. XXVIII.

The Raskam Salt Tribute.

In early times there was a road from Baltistān to Shimshāl by way of the Biraldo Nullah. They say that there still is.

A man of Hunza called Khush Bèg had come in the time of Shah Ghazanfer from Shigir over the Biraldo with a pair of small drums.

In very early times there were people settled in Raskam, and they say that they used to take a tribute of salt from them to Shigir in Baltistan over the Biraldo. The Baltis imposed the Raskam salt tax.

Then after the destruction of Raskam Bakhti had come from Raskam to Shimshāl. The Raskam salt tribute they (then) paid to the Thams of Hunza. Up to the present day they bring in as tribute from Shimshāl a hundred moulded blocks of salt in autumn and a hundred blocks in spring.

7:Tobe C, T-3 (1959)1960 AV7 Burusho AV7
Hunza

that the old palace is up at least another 500 or 600 feet. It was perched precariously on a huge outcropping of rock that jutted straight up into the air and the entire surface of the pinnacle was used for the building. There was no superfluous area surrounding it.

I had a long list of questions prepared and I knew even before I started that Sultan Ali could not give me all the answers because many of the questions were strictly horticultural—others dealt with dietary principles. I wanted to talk to farmers and individual people and housewives on both of these subjects.

I asked if he could arrange to take me to a group of farmers or even an individual farmer . . . that is, farmers who were capable and efficient—the better, the more intelligent and prosperous ones . . . so that I might delve into their ways and means of field husbandry.

He nodded, "This will be done. When would you like to talk to them?"

"Tomorrow morning, if it can be done," I replied.

"That's fine. I will arrange it!"

Wherever it was possible, I wanted to get my information direct from the people concerned. There is actually only one class of people in Hunza and one occupation, which is farming. I only know of one shop in the area and it sells mostly goods that have been brought in by the Chinese caravans that have passed through. I don't doubt also that there were some goods in this same shop that came into Hunza via Rawalpindi and Gilgit.

However, it was plain and clear that 900 of the citizens of Hunza out of 1000 made their living by means of farming. Therefore, as I had come to Hunza primarily to study the farming and horticultural methods of the people, the preparation of the foods they ate,

7:Tobe C,T-3 (1959)1960 AV7 Burusho AV7
Hunza

from India was on this religious basis.

However, records clearly indicate that Hunza had for many years enjoyed a pleasant relationship and trade with her Chinese neighbors through the Province of Singkiang. History shows that for ages the caravans moved continually from Kashgar, Urumchi and Yarkand down through Hunza and on to Gilgit, Peshawar, Afghanistan, Persia and further westward.

Hunza in those days used a lot of rice, which came from China. Wheat has practically completely replaced rice.

If this gives rise to the impression that Hunza was not as self-sufficient as you imagined, I am sorry, but I am dealing with facts and not myths . . . unless they are so identified. I don't believe nor does data prove that, while caravans moved from Turkestan through Hunza, there was any great trade or barter between the people of Hunza and Turkestan.

But because of the regular movement of these caravans across Hunza territory, it is easy to comprehend that most of the things the Hunzans would use and require would come from China and there would be a strong Chinese or Turkic influence in the area. Upon checking closely into the records and history, I found that the Chinese district bordering Hunza was also principally Mohammedan in religion as are most of the Turkic peoples. Mir Nazim Khan states clearly in his autobiography that the Mir of Hunza had possession of vast acreages in China along the Yarkand River, on which roamed herds of yaks and other domestic beasts. (It wasn't China then as they had not yet claimed it.)

The Mirs of Hunza have for many years—in fact, from time immemorial—paid tribute to the Chinese government at Kashgar. From the records that I have been able to find, they paid tribute to Kashgar long

7:Tobe C, T-3 (1959)1960 AV7 Burusho AV7
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As that entire 200 miles from the Chinese border to Nomal is composed chiefly of this type of terrain, unless a caravan had a guarantee of safe conduct, they just couldn't get through. 175 648 [487]

The Mir was the ruler of Hunza and he held full and complete control over his tribesmen. So what could be more natural and understandable than an annual payment of tribute to the Mir for safe conduct? I know for a fact that right up until the time when the Chinese Communists took over the Singkiang District, the Mir still received a share of the cargo carried by the caravans traveling through Hunza. [643] [487]

Therefore it is my conclusion that the ways, the habits and the mode of life of the people of Hunza were patterned more after the Chinese than the Indians. Further, I suspect that they did a lot more trading with the caravans that came through regularly than they ever did at Gilgit. In one instance the caravans came to them and in the other case they had to go down to Gilgit . . . anywhere from 40 to 200 or so miles away, through the tough mountain roads. 175 648 439 [177]

It was in November 1947, when Pakistan seized part of Kashmir from India by an armed revolt. The circumstances that brought about this event are worth recording and I believe you will have greater understanding of the people of Hunza and Pakistan if you know the story. 175 648

The Pakistanis claim that the Province of Kashmir should belong to Pakistan because the Indian government had agreed to allow all the predominantly Moslem districts to secede and become a part of the newly formed country of Pakistan. Therefore, Kashmir which is more than 90 per cent Moslem should be a part of the Mohammedan nation. Eventually, when partition took place, Kashmir was not permitted out of the fold

7:Tobe C, T-3 (1959)1960 AV7 Burusho AV7
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and up and down the dangerous rivers. Yes, even the yak bones and horns are never wasted. Picks are fashioned from them. They even find their way into the walls of the homes of the people of Hunza, for they are lighter than stones.

Still I haven't yet mentioned what is generally accepted as the yak's most important contribution to the lives of the people in the highest mountain ranges in the world . . . and that is from the little green herbage they get, they give a good quantity of rich milk, from which is made the famous yak butter. Then last and perhaps even most important, it is butchered for its good quality, health-sustaining meat.

Even the yak tails are useful . . . as brooms or dusters . . . and many are shipped to the Western world and used as Santa Claus beards. And they do make the best Santa Claus beards of all. I know—I have a couple!

Now after you have had a chance to read these qualifications, perhaps you, too, will share my admiration and appreciation of the world's most useful animal.

I was up bright and early the morning I was to go to meet the yaks. Yes, it was just 6 o'clock when I was walking down the enclosed staircase towards the Mir's palace—leaving Cecil asleep, as he still had to remain in bed as the doctor had advised.

I met Jahangir coming from the other guest house and he joined me. We had agreed the previous night to be up at 6 but I never expected that it would work out right on the beam, as it happened in this instance.

So down we went along the stone staircases from one garden level to another until we reached the Mir's palace and then we began to climb up the long wooden staircase again.

As usual, the Mir was there to welcome us, along

7:Tobe C,T-3 (1959)1960 AV7 Burusho AV7
Hunza

There is more wheat grown in Hunza than any other single grain crop. Therefore the wheat they use must be one of the vitally important contributors to the health of these people. 243 [164]

If you will take time to study the habits or the peculiarities concerning the growing of wheat, you will quickly learn that wheat will not grow on poor or unbalanced soils. One of the first things that my father taught me many long years ago was that your best land must be used if you want to grow a good crop of wheat. Rye or barley, he told me, you can grow most anywhere, but wheat is fussy. If the nutrients aren't there in the soil, the wheat will not grow and your crop will be a failure. All through my travels in Nagir and Hunza I saw wheat and it looked good. It wasn't the same tall wheat that we grow in the Canadian West, but it was wheat and the yield was comparatively bountiful, which means that the Hunzan soil must contain the required nutrients—and to grow wheat, there are many.

Therefore there is a direct connection between the nutrient contents of the soil of Hunza and the wheat that it grows, the flour that they use, the bread that they eat and the health of these people.

Here and now I want to explain that I am not making decisions for anyone. I am trying to lay down the facts as I found them. As stated above, in order to grow good wheat or even to grow wheat at all, the soil must contain all of its required nutrients. It is obvious, therefore, that the soil has the required nutrients and as all of the Hunzan soil is shallow, these nutrients must be regularly reincorporated into the soil. 243 134

I have already related that everything that is taken from the soil is returned to the soil by the natives. Consequently we know that nothing is lost. Hunza does not export food. That I know, because there is barely 243 [439]

A farmer who owned and worked 10 acres of workable land might be able to afford to slaughter a sheep, a goat or a bullock once a year. Yet this luxury could not be dreamed of by the farmer with but one acre.

Also, while winter lasts, a glass of wine made from Hunzan grapes is enjoyed occasionally . . . but chiefly by the male head of the household.

Knives, forks and spoons as are used in the West are not seen in the average Hunzan home and even earthenware plates are rare. But cups and earthenware bowls are to be found in most homes. Wooden bowls fashioned out of walnut by the wood-turner of the village are also used in many homes.

The rooms are quite bare in most homes. Furniture is a luxury and a rarity. In the homes there are found usually a chest, a chair or a couch and a table. Shelves to hold dishes are seen in most every home. Occasionally, a dresser or cabinet can be found. The floor in an average Hunzan home is an earthen one with a large square hole in the center for the fire. Then, of course, there is a large square hole in the roof to allow the smoke to leave and to allow light to enter, for there are no glass windows. This is fully open in the summer but during the colder winter days the hole is kept partly or almost closed. This is the chief contributor to the eye troubles which affect many people in Hunza, as mentioned elsewhere in this book.

At one time little or no money ever entered Hunza and the meager trade that they did do with passing caravans was by means of barter. The caravans coming through from China would bring cooking utensils, cloth, silk, tea and other commodities. For these, the people of Hunza would trade some of their crops or would work as coolies, porters or bearers.

During the past few years a bit of money has come

164 "Yes," said the doctor, "I am alarmed at the great increase in goiter cases in Hunza, especially among the younger people, where it is rampant. Also, cavities in the teeth of the people are being found regularly, whereas a few years ago tooth trouble in any form was practically unknown, judging from the information at my disposal!"

When he spoke to me he was genuinely distressed at the increased occurrence of both of these maladies.

"To what do you attribute the increase in these conditions, Doctor?" I asked.

He replied, "As yet I have been unable to lay my finger on anything specific concerning this."

262 I have been interested in Hunza for many years and
263 during this period I have devoured every available piece of literature on these fascinating people. Thus, marshalling my mental forces, I said to him, "Have any major changes taken place in the diet or living habits of the people of Hunza?"

"Not that I am positively aware of," he said meditatingly.

"Where do the people of Hunza get their salt from?"
[439] I asked.

"It is usually flown in from Pindi to Gilgit and then carried up the trail to Baltit and other parts of Hunza."

I learned that it was also carried by jeep and pack animals from Rawalpindi across the Babusar Pass into Gilgit as well.

"How long has this been going on?"

This the good doctor could not answer. But the Mir
[439] was close by and he said it was longer than ten years now that the salt had been imported.

"Where did you get your salt from before?" I said to the Mir.

263 "Why," he replied, "the people of Hunza have been
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Hunza are more or less used to it. However, it does cause trouble with the eyes of the natives. It also weakens the lungs of some of the older women, who probably spend most of their time indoors during the cold months of the year. 164

I questioned the doctor and the Mir concerning prenatal care, but from what they told me, I could find no provisions whatsoever made for prenatal care outside the individual home. 843

The death rate at childbirth, they told me, was next to zero, but the doctor also mentioned that a woman would not consider going to a doctor for gynecological reasons under any circumstances. She would rather die. 165 845 757

He also told me that before and after delivery of a child, Hunzan women do not know of any rest. The pregnant woman works harder and does more laborious jobs till the last day of the term, in the belief that hard and laborious work makes delivery easier and uneventful. 843 846

"But," he went on, "they are very careful in exerting themselves during the early days of conception. After delivery they are again up and doing again, only after a short rest."

It seems to be obvious that the method followed by the women of Hunza prior to childbirth "works" because both mother and child come out of it "uneventful." When events occur at such times, it usually means serious trouble. 843

He went on to tell me further that gallstones, renal calculus, coronary heart disease, hypertension, valvular lesions, myxoldeama thyrsotoxcasis, mental deficiencies, cancer, poliomyelitis, arthritis and diabetes are absolutely unknown in Hunza. 164

From what I have seen and gathered I am worried about the situation. They are now importing their sugar, 177 263 439

their salt and soon there will be a few more items added and, as more of their people go out of the country to earn a living and come back to visit or retire, more of civilization's curses will be brought back with them.

The doctor rather clearly indicated that infant mortality was not as low as some writers would like us to believe. I repeat—he made this quite clear.

Now I'll let you decide how it ties in with the statements made by Sir Robert McCarrison: "During the period of my association with these people I never saw a case of asthenic dyspepsia, of gastric or duodenal ulcer, of appendicitis, of mucous colitis, of cancer. . . . Among these people, the abdomen oversensitive to nerve impressions, to fatigue, anxiety, or cold was unknown. Indeed their buoyant abdominal health has, since my return to the West, provided a remarkable contrast with the dyspeptic and colonic lamentations of our highly civilized communities."

Smoking in general is not an addiction in Hunza. The water-pipe or hubble-bubble is used by some of the people, usually at gatherings or ceremonies. It is then passed around in a wide circle, each one taking a puff or two. The women are included, but only after all the men have finished.

Some of the citizens use snuff. It is tobacco mixed with the ash of a plant called "sopa," which is indigenous to that area. They take the tobacco and the sopa ash, put in a dash of water, stir it up and mix it into a paste. Then they place gobs of this paste under their lip, exactly the same as the snuff chewer does in the West, although this practice has been dying out in the Western world.

Just how much of the health of the people of Hunza is due to the fact that they get a lot of sunlight? That is a most pertinent question and one that will take a lot

133 too, as you rose where the road led on high crests, you
487 could see the river winding, twisting, bending in the distance and you knew that you would be there soon—in an hour or a few.

As you course your way along the trail, you see the snow and ice covered mountain ranges with their glorious majestic crests gleaming in slides of silvery softness. You follow a road, that was known for at least a thousand years as a snaking, curving road of exceptional beauty, mid towering heights, nameless peaks and grave hazards.

487 'Twas but a scant few decades ago—yes, even that
439 short a time—that one or two successful caravan trading trips, winding their way from China to the Khyber Pass via Peshawar, Pindi, Gilgit and the Hunza and Nagir Valleys, could make a trader rich, if he could get through without mishap and avoid being robbed by brigands.

The camel caravans would be laden with silks, gaily colored cloth, clothing, tea, porcelain, earthenware, jewels, gold and silver, ivory, salt, sweetening, spices, trinkets and bottles, fancy slippers, foot coverings, vases, trays and fancily inscribed artware, bars of iron and steel, knives, cooking utensils..

On this caravan route, animals do not walk side by side, but one behind the other.

[648] It is no wonder that the owners of the caravans were glad to pay tribute for safe conduct through these defiles and passes.

We met caravans but they were evidently coming from the Pamirs and heading towards Gilgit, Peshawar and Srinagar. They were good sized ones with many donkeys and camels. The altitude wasn't high enough for yaks.

They looked sort of nondescript to me. I thought

they would be more interesting. But what can one expect from hard working travelers through a wicked terrain? They didn't look rich or impressive, but I was forced to admit that it did take courage and determination. 'Twas not meat for a weak man. 487 439

It occurred to me that a caravan would not be easy picking for a bandit or bandits. They'd best have superiority of numbers because men with weak stomachs or weak heads don't travel in caravans.

What is the lure that mountains hold for many men? I've learned that they can be as beautiful, as enchanting, as alluring and yes, even as demanding and possessive as any woman. I have never known a man who went to his death for a woman, but I have read and known of many who went to their death for a mountain . . . Nanga Parbat, especially. 000

They must exert a tremendous influence over man. And it is a fascination that never wears off. It's easy not to fall in love with them as long as you have never seen them and been among them but, if you are so unfortunate as to have made their acquaintance and mingled in their company, then you are lost. You will never be indifferent to their charms again. They'll permeate your heart and soul and penetrate reaches that you never knew you owned—and you own them no longer, for they are possessed by peaks and snows and summits and glaciers. You will never again know rest or settling down, for the glaciers' gleam has struck home and to it you will have to return!

[pp. 398-404 not processed]

164 proved laboratory by a qualified technician.

164 Their food is natural, simple, unsophisticated, without any unnatural, inorganic, synthetic additives whatsoever. There is no fragmentation in the foods they eat. They do not separate any part of the wheat when they make flour, nor do they separate any part of the other grains when using them.

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252 Due to necessity they do not cook foods too much, nor do they cook any food that can be eaten and enjoyed without cooking.

Food is a serious, all prevalent problem. The few trees that they have and that they can grow must be protected for food, shade and timber.

However, I must truthfully admit that the reason that the Hunzans do not cook their food is because of the scarcity and inaccessibility to supplies of fuel.

751 Vaccination is not practiced and, as far as I know, is unknown in Hunza. Pasteurization in any form is neither practiced nor known. Chlorination is unheard of. Fluoridation is unheard of. No coloring whatsoever is added to any of their food, not even their butter.

744

263 Up until recent years the salt used by the people of Hunza came from the Shimshal area, somewhere near where the Shimshal River and the Muztagh join together. This salt is unrefined and used just as it is mined from this mountain area. It obviously contains many natural so-called impurities.

439

493 The only wheeled vehicles—two jeeps, in fact—are owned and used by the Mir chiefly for bringing in supplies, when road conditions permit. Therefore one must walk for every chore. There is no motorized equipment used in Hunza with the exception of the electric light plant in the Mir's palace. Apart from what I have mentioned here, mechanization of any sort is unknown.

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4: Durand G-3 (1888-93) 1900 AV1 Kashmir AV1
Dard AV3
Burusho AV7

this rather ungrateful at the time, till I found that, with the Governor's connivance, Wazir Ghulam Haidar had previously seized his best house and lands. It was double-dealing of this kind which had brought on the troubles for the Durbar, a mixture of weakness and bullying, fear and swagger, which had half-frightened and half-exasperated the tribesmen into attack. There was also a Helen in the case.

A fortnight at Gilgit put me in full possession of the leading facts bearing on the existing difficulties, which may be summarised as follows:—Hunza was extremely difficult of attack, and practically could have but little pressure brought to bear on it, having exits to the north on to the Pamirs. It could get all its luxuries from Kashgar and Yarkand, and had some connection with China; an Amban being at the time I was in Gilgit, or shortly before, in Hunza, to enquire as to the cause of the trouble. He was plundered and practically sent naked away, but that is another story. Nagar being a *cul-de-sac*, and depending for its salt and other luxuries on Gilgit, could be squeezed, and was, moreover, supposed to be easier of access. The Durbar, while jealous of its military reputation, and ostensibly making great preparations for war, really wished to avoid fighting, and was anxious to arrive at peace by any means in its power. The Committee at Gilgit fully recognised the difficulties of supply and carriage, and were also most anxious to come to some *modus vivendi*. The Hunza-Nagar people were sick of the game, and wanted to make peace, so that the men might look after the crops instead of spending the

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Burusho AV7

for centuries persistent rivals, always at war with each other, but always ready to unite against a common invader, even when that invader had been called in by the one State in order to assist it in coercing the other.

The State of Hunza was the most important of the two, from the fact that its possession of the passes leading to the Pamirs, and to the valley of the Yarkand river, gave it the opportunity, in the picturesque Persian phrase, of "striking the road," and looting the caravans on their way between Turkestan and India. The rulers of Hunza availed themselves of this commanding position freely; their name was a terror to the merchant and to the gentle Kirghiz, and their success was such that certain roads were entirely abandoned by traders; tracts of country north of the passes were completely depopulated, and Hunza was the centre of the slave trade, the place to which the merchants of Badakshan regularly came to replenish their stocks. The rulers of Hunza were rich compared to those of Nagar, and secure in the fastnesses of their mountains they snapped their fingers at China and Kashmir, and with fine impartiality plundered caravans to the north and kidnapped slaves to the south. But brigands by profession as the people were, they appear to have acted always on the orders of their chief, and the admirable cultivation of their ground, the immense and persistent labour spent on their irrigation channels, and on the retaining walls of their terraced fields, showed that they were worthy of better things. The country itself is some hundred miles in length: from Chalt to Hunza, a distance of about twenty-five miles

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Burusho AV7

the story is true. It needs a mountaineer properly equipped to make use of this road, which runs over one of the greatest glacier masses of the world, as Sir Martin Conway shows in his book, "Climbing and Exploration in the Karakoram Himalayas." Dependent therefore on Gilgit for their luxuries, such as weapons, cotton cloth, salt, sugar, etc., most of them the produce of India, or on Hunza for the products of Turkestan and Central Asia, the Nagar people were more easily squeezable than their neighbours across the water, and not so aggressively insolent in their dealings with Kashmir. They were as little to be trusted, however. It was one of their chiefs who many years ago called in the Kashmir arms to help him break his rival Thum, and who, once the Kashmiris were well within the country, fraternised with his enemy, and turned upon his late allies; and Nagar forces had played a prominent part in the disturbances of the past year. The want of dash on the part of the Nagar warriors was well marked on the former occasion; no badly-disciplined army, abandoned by its chiefs as were the Kashmir forces in the former case, should have been able to escape. Pathans would have wiped them out to a man, even Chitralis would have inflicted terrible loss, but the Nagar men allowed their enemies to get out of the country scathless, and even to save, owing to the gallantry of one officer, their small mountain guns carried by coolies. These were points which were worth considering and laying up for future guidance.

~~28~~ Biddulph G-3 (1873-1878) 1880 ~~AVII Afghanistan AVI~~
4
AV3 Dard
Burusho AV7

173 proud of the independence they have always maintained, and
186 they probably present the spectacle of a race living under almost the same conditions now as their forefathers did fourteen centuries ago. The rulers are called *Thum*, and their families are descended from twin brothers, Moghlot and Gir-
174 kis, who lived about the end of the fifteenth century. General Cunningham makes the somewhat natural mistake of confounding Girkis with Kirghiz, and suggests that the former inhabitants of Hunza must have been Dards (?), who have since been displaced by the nomads of the Pamir. From this he goes on to argue that the rulers of Shigar must also be of Kirghiz blood; and following the same line of argument he states that the Astor district must once have belonged to the Tibetan race, because the ruling family are Makpons. He also mentions the Gilgitis as a race of Dardo-Tibetans, for which assumption there is no adequate foundation.[1]

643 I have been told by a Nepaulese gentleman that *Thum* is a Chinese title, meaning Governor, and that it is used in a reduplicated form *Thum Thum*, to signify a Governor General.[2] Its existence in these countries, where its origin has been completely lost sight of, is curious and must be extremely ancient.

The rulers of Nager, who are descended from the first-named of the two brothers, are called Moghloté, the present
161 Thum being Jaffer Zahid Khan. Though the smaller of the two states, Nager has the larger population, owing to the greater amount of cultivable ground which it contains.
134 The population is about 10,000 souls. The land where
135 cultivable is extremely fertile and bears exceptionably heavy crops, and the Nager streams are rich in gold. The country is especially famous for its apricots, which are dried and export-
● 439 ed to the Punjab in considerable quantities. Nearly opposite Hunza, the Myetsil River, a considerable stream, joins the
361 main river from the south-west. The fort of Nager and the Thum's house are on the southern side of this stream, about 3 miles from the junction, at an elevation of 8,000 feet
131 above the sea. Both sides of this valley belong to Nager, and it forms the eastern boundary of the state. At the head of it is the difficult and dangerous road over the Hispar Pass into the Shigar Valley, which is never used except in cases
000 of necessity. When Cashmere authority was temporarily

[1] Cunningham's *Ladakh*, pages 27, 38, 58, 295. 1

[2] It is perhaps a corruption of the word Tung, which appears in many titles. The Chinese Governor of Kashgharia is called Tsung Tung, and the officer who commands the troops is styled Tung-lung.

1 [See I: Cunningham, AJ4 West Tibetan file -- Analyst]